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34 Special of Proceedings Concerning

Convent Schools

Rev. A. E. DE MILLE

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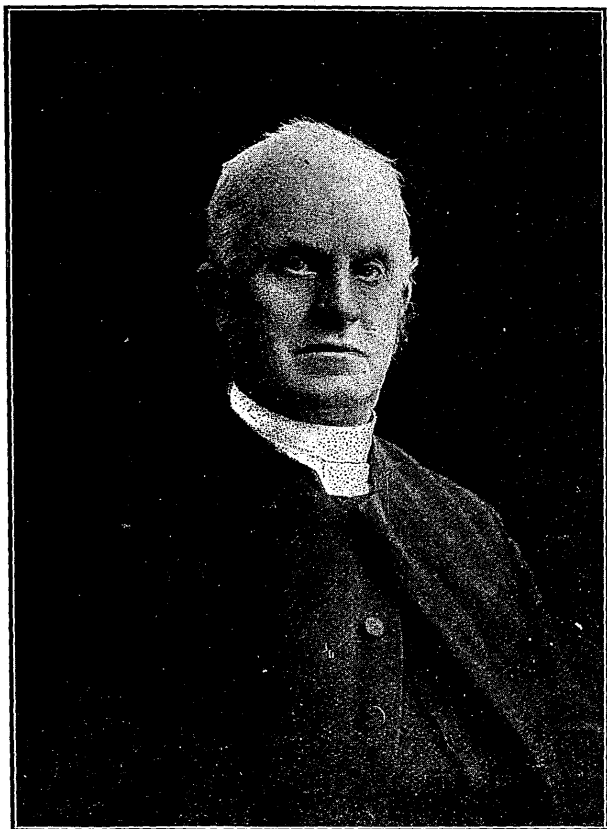
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Yours faithfully
A. B. De Wille

IN THE NET

An Appeal to Protestants Concerning Convent Schools

BY THE

REV. A. B. DE MILLE

PRESIDENT OF DE MILLE LADIES' COLLEGE,
ST. CATHARINES, ONTARIO

WITH AN INTRODUCTION BY THE
REV. F. B. MEYER, B.A.

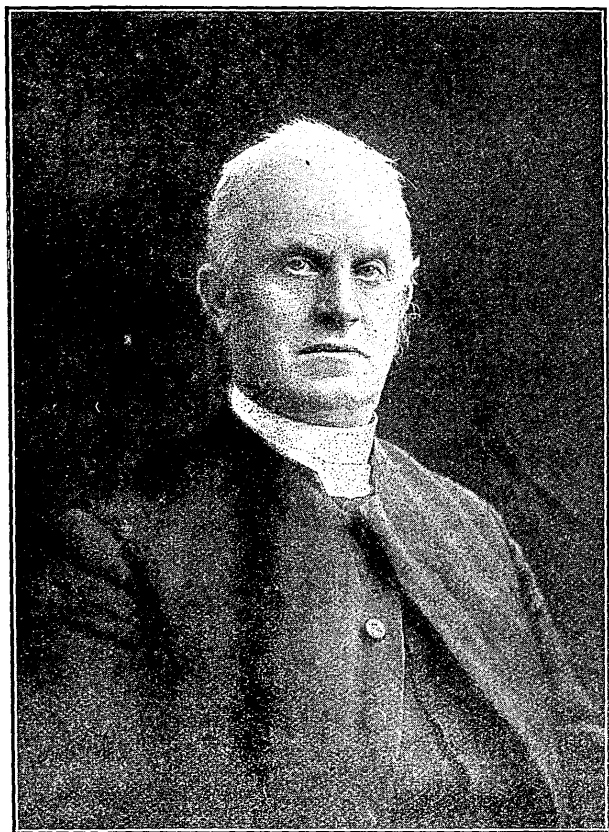
CHRIST CHURCH, WESTMINSTER ROAD,
LONDON, S.E.

London :

CHARLES J. THYNNE,
WYCLIFFE HOUSE, 6 GREAT QUEEN STREET,
KINGSWAY, W.C.

1904.

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*Yours faithfully
A. B. De Wille*

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TO THE
GENERAL BOARD

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INTRODUCTION

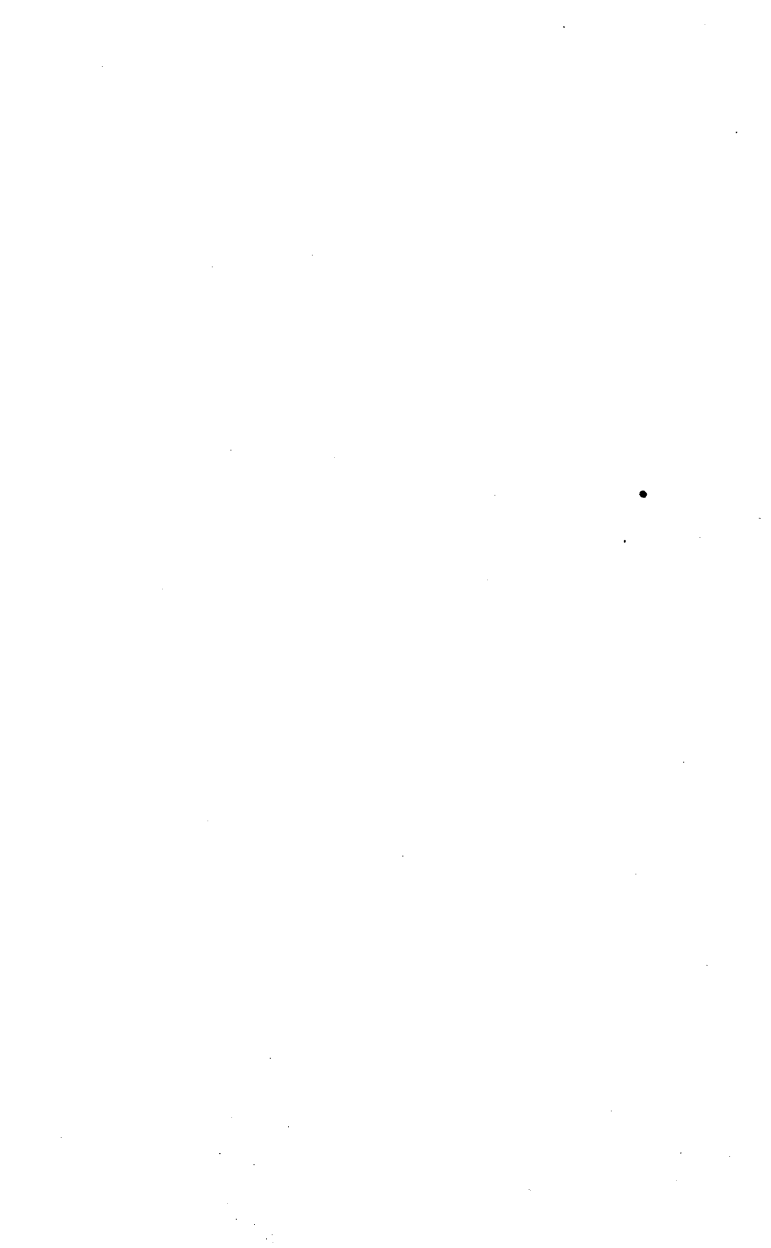
CHRIST CHURCH,

WESTMINSTER ROAD, S.E.

9/7/04

I have read the following pages with much interest and sympathy. The peril of which they are full is only too obvious in all Protestant countries. Driven out from lands which are weary of their excesses, vast numbers of Priests, Fathers, and Nuns, are settling amongst us, and are sparing no effort to influence the young life of the time. If their establishments were open to inspection, there would be at least some guarantee that the well-being of those whom they have enticed into their power, was conserved. But it seems as though the leaders of the age are smitten with blindness, and are content to allow the insidious influences of Jesuitism to steal through Society unsuspected, unchecked, and uncontrolled. Unless God interfere, nothing can save our commonwealth from a bitter awakening to the true condition of affairs but by that time hundreds of homes will have been wrecked, and thousands of young lives sacrificed. In the meanwhile I think that we cannot appreciate too highly such efforts as are detailed in these pages, and Professor De Mille deserves the sympathy and practical help of all who, to use Milton's phrase, dread "the Babylonian woe."

F. B. MEYER.



PREFACE

OUR object in issuing this little book is to enlighten parents on a subject to which they may have given but little attention and to prevent them from thoughtlessly committing an act that may cause them pain in years to come. During the long years we have been engaged in educational work, we have preached and lectured wherever opportunity offered. We have spoken in more than forty churches in Toronto and in many of the cities and towns of Canada, especially in the Province of Ontario, and also in the United States. We have addressed gatherings of ministers and laymen at yearly conferences, synods, and associations, on the danger of convents to Protestantism. These discourses have been very kindly received and have aroused much interest. The conviction that something permanent on the subject should be published is the reason that we assign for our present course of action. There is generally far too little disposition on the part of parents to consider how much depends upon the child's early associations. If we miss the opportunity of impressing upon the minds of the young

moral and religious principles founded upon God's Word, it is difficult to say how terrible the results may be. The only anchor that can hold the bark when the storms of temptation rage, and that will prevent the young from drifting on the rocks of doubt and scepticism, are the eternal principles of truth and righteousness. We send forth our message with a prayer that its mission may be blessed in saving our daughters from temptation and peril. We hope that you will read this work carefully and prayerfully, and help to extend its influence.

SPECIAL NOTICES

I INTEND, health permitting, to remain in the British Isles during the remainder of 1904 and part of next year, and will be glad to book engagements to preach and lecture. Letters directed to the Rev. A. B. De Mille, 28 Frederick Street, Gray's Inn Road, London, W.C., will receive prompt attention. Will ministers and secretaries write for dates as soon as possible?

Donations are earnestly solicited for the De Mille College Rescue Work, and may be sent to Messrs. Morgan and Scott, 12 Paternoster Buildings, London, E.C. They will be acknowledged in *The Christian*.

My ancestors were of Huguenot extraction. During a later period the name was spelled wrongly—thus, Demill. I have decided to use the original form of the word—De Mille. This will explain why the name is written both ways.

A. B. DE MILLE.

LONDON, *July*, 1904.

RECOMMENDATIONS

Wesleyan Methodist Conference,
Wesley's Chapel, City Road, London, E.C.,
July 21st, 1899.

DEAR MR. DE MILLE,—The Secretary of the Committee appointed to examine the credentials of visitors from other countries informs me that your credentials are quite satisfactory ; that the Institution you represent is not Connexional but private (Company), and that five Provincial Conferences in Canada have passed resolutions in commendation of the Institution you represent.

Any of our friends in England, therefore, who may be disposed to assist you may do so without any reservation.

Yours sincerely,

(Signed) H. PRICE HUGHES.

7 Westfield Park, Redland, Bristol,
July 11, 1899.

Having heard in full Rev. A. B. De Mille's description of the exceedingly important educational work he has founded and carried on, and having carefully examined many of his unusually lucid and emphatic testimonials, I have much pleasure in commending him and his appeal for assistance at this crisis to all who care for the deliverance of educational work among the Protestant young people from the seductive influence and proselytizing tendency of the Roman Catholic convent schools.

(Signed) URIJAH C. THOMAS.

21 Osborne Avenue, Newcastle-on-Tyne,
October 3, 1899.

The Rev. A. B. De Mille, of Toronto, Canada, addressed to-day the Presbytery of Newcastle-on-Tyne, at the request of the Moderator. His remarks were received with the greatest cordiality and awakened much sympathy in the hearts of the brethren on behalf of the cause he has come to Great Britain to plead.

I can very confidently recommend him as one who will interest any congregation or religious community that he may be privileged to address ; and I most sincerely trust the end he is seeking to promote may be realized.

RICHARD LEITCH, M.A.,
Presbyterian Minister,
Newcastle-on-Tyne.

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CHAPTER I.

ROMANISM UNCHANGEABLE.

EVERY religious organisation must finally be judged by the work it has done in benefiting and reforming mankind, and by its success in infusing moral and religious power into the lives of those who embrace its doctrines. Christ, who "knew all men and needed not that any should testify of man: for He knew what was in man" (St. John ii. 24-25), has given us an unfailing touch-stone whereby, till the end of time, the false prophet might be distinguished from the true,—“by their fruits ye shall know them.” As the fruit borne is good or evil so is the tree. By this ultimate test every Church or organisation must be judged as they preach Bible truths or fail to do so.

It may be difficult to apply this test to minor religions, the “little systems that have their day and cease to be,” but it is one by which all the great Churches must stand or be condemned. The Roman Catholic Church claims all the prestige which belongs to antiquity, but it must be remembered that the longer the history of a

church extends the greater is the responsibility of proving that it has had a useful history. "The Church," as she proudly calls herself, has existed for centuries, which means that she has been given plenty of time to sustain, if possible, her claim to superiority by great usefulness. The authorities of this Church also claim that they are the only medium through which mankind can be saved. Taking such high ground, the exhibition of great moral and religious excellence may be reasonably looked for. Do we find this when we look at the countries where its influence has been, not only extensively felt, but paramount, where it has been practically the only Church?

Italy has been most exclusively under the influence of the Roman Church for centuries. There, if her claims are true, we might reasonably hope to find strong indications of high moral and religious rectitude among the people. But what are the facts as to the condition of the Italian nation before the insurrection under Garibaldi? Students of history know that the Roman Church had, so to speak, the field to herself to cultivate as she desired, not only in religious but also in civil matters. It was a remarkable opportunity for a zealous, active Christian Church to permeate the people with Bible doctrines that would lead them to a knowledge of God and make them followers of Christ. Was she equal to the task that God had given her, to lead those subject to her influence into a higher Christian civilization?

What can be said of the educational condition of the people, for it was in the power of the Church to establish a system of education that would have lifted the people intellectually to a standard that would have compared favourably with that of other nations? More than eighty per cent. of the people were illiterate at the time referred to. Considered educationally, Roman Catholic Europe has of late years made some headway; but the latest available statistics show that there is still room for improvement.

In Austria, in 1890, of a total population of 23,895,413, 1,031,624 could read only, while 9,605,337 were totally illiterate. In Hungary, in the same year, total population 17,349,398, 557,854 could read only and 9,465,172 could neither read nor write. In the land of the Popes (Italy), at the census of 1881, the number of the population above six years of age who could not read or write in Upper Italy was 40.85 per cent.; in Central Italy, 64.61 per cent.; in Southern Italy, 79.46; and in the Islands, 80.91! The new spirit was literally burnt out in Spain. In 1889, of 17,552,346 inhabitants, 5,004,640, or 28.5 per cent., could read and write; 608,000, or 3.4 per cent., could read only; and 11,945,871, or 68.1 per cent., could neither read nor write. Our authority for these figures—based upon official returns—is "*The Statesman's Year-Book*," 1902. The Church of Rome, which, in Protestant countries, assumes so much interest in educational matters, pursued in Italy her uniform course. When

she could have helped the people to greatly increased intellectual opportunities, she crushed out their aspirations and encouraged ignorance and superstition, which always, sooner or later, bring crime and pauperism in their train. On this point the testimony of a liberal-minded Englishman, Dean Alford, will be of interest. In his "Letters from Abroad," 1866 edition, page 82, he writes: "It is known for a fact that priests who have been compelled to fly from the Kingdom of Italy, not for political reasons, but for the foulest and most revolting crimes against nature, are harboured and favoured here. Rome, in its present state is a disgrace to Christendom, and a blot upon humanity itself." Even Pope Pius IX. called the Italian clergy "dirt." ("Contemporary Review," November, 1878, page 682.)

Vice and oppression always bear fruit, frequently cause revolution. It was so in 1870, when, by plébiscite, the Pope's own spiritual subjects had the opportunity of stating whether they would be ruled by priest or king. The voting was as follows, according to the Roman Catholic "Monitor," 25th November, 1903:—At Rome—for the King, 40,785; for the Pope, 46. At Umbria—for the King, 97,075; for the Pope, 380. In the Marshes—for the King, 133,788; for the Pope, 1,212. At Osti all voted for the King! The above figures show that the people were wearied with the Pope's rule.

The social, moral, and religious condition of Italy was quite as much neglected as the

educational. Immorality was rampant. In Rome, in 1836, the number of births was 4373. Of these 3160 were foundlings! It has been boldly asserted that the people were corrupted through contact with the clergy. It is no secret that from the highest to the lowest, many of the priests, whose business it should have been to lift their flocks to a better and purer condition, were themselves living notoriously licentious lives; and there was no purifying agency in operation to help the people to a higher moral plane. The clergy, who, under divine grace, should have been actively sowing the good seed of the kingdom, were instead pressing on their deluded people the necessity of giving them money for masses to relieve their friends suffering in purgatory—ever proving themselves more anxious to obtain money than to save the souls of men.

The Church in Italy affords no evidence that it has tried to follow in the footsteps of the Master. Instead of the good seed of the kingdom, evil has been sown, and the fruit borne has been evil. What can be said to her credit, when the Church of Rome allowed her followers, compelled as they were to keep up an army of clerical and lay persons of different religious orders, to sink deeper and deeper in ignorance and crime? Yet this religious organisation claims to be the only constituted means of official communication between God and man! It is a wicked boast, but the Church requires that it be accepted as a truth by her humiliated followers.

Deprived of the temporal power, Pope Pius IX. raised the cry of "Spoliation!" and hurled charges of immorality against the Government of United Italy. Mr. W. E. Gladstone, in a remarkable article in the "Quarterly Review" for January, 1875, investigated matters. He obtained from Rome itself figures, which we reproduce, and which prove conclusively, we think, that the moral condition of the Eternal City improved under the new régime. 1868 and 1869 were the last two years of Papal—1871, 1872, 1873 the first three of Italian—rule:—

	1868.	1869.	1871.	1872.	1873.
Highway robberies -	236	123	103	85	26
Thefts - - - - -	802	714	785	859	698
Crimes of violence -	938	886	972	861	603
Total -	1976	1723	1860	1805	1327

1870, being a mixed year, does not assist the comparison. The total was 2118, the crimes of violence being no less than 1175.

When we ask what kind of fruit the Roman Church has brought forth in the past centuries, the question need not be confined to Italy. Any of the countries under her influence may be taken as an instance. Have they shown the uplifting benefit that should be experienced under a faithful Gospel ministry, attended by the power of the Holy Spirit, causing the people to turn away from their sins and wickedness to the living God? Have they risen in Christian civilization until they have become a praise in the earth? When we look at the

condition of Roman Catholic countries, does not the record prove that the people have gradually gone down in the scale of moral excellence, that immorality, pauperism, and crime have increased, and the national life degenerated? And all this has happened under the boasted rule of the Church that claims to be the only true Church! France the home of infidelity; Spain and Portugal, Roman Catholic Ireland and Quebec, in Canada, all tell the same story. Wherever Rome has had untrammelled opportunity of proving her high claims, she has failed to elevate those under her influence nationally; and at least among the mass of the people intellectual and moral decadence has marked her rule. There is, we believe, not a single instance where a nation or community under her all-powerful sway has been successfully helped to become purer or more true to the Almighty. It is not her enemies only who maintain these facts. The truth of them is very generally admitted by those conversant with the history of these countries, and some even of her own members have declared her utter failure to benefit the people.

The "Christian World" of 16th August, 1899, quoted the following remarkable testimony from the pages of the organ of the Italian Jesuits, the "*Civiltà Cattolica*":—"Wealth and power no longer belong to the Catholic nations; they have become the appanage of peoples who have separated from the Roman Church. Spain and Italy, France and a large

part of Austria, if compared with Germany, England, and the United States, are feeble in their military department, more troubled in their politics, more menaced in social affairs, and more embarrassed in finance. The Papacy has had nothing to do with the conquest of one-half the globe, of Asia and Africa; that has fallen to the arms of the heirs of Photius, of Luther, of Henry VIII. All the vast colonial possessions of Spain are passing into the hands of the Republic of Washington; France yields the sovereignty of the Nile to Great Britain; Italy, conquered in Abyssinia, maintains with difficulty her maritime influence by following in the wake of England. Here have we, in fact, all the Catholic countries, reduced to submit to heretic Powers, and to follow in their traces like so many satellites. The latter speak and act, and the former are silent or murmur impotently. This is how affairs stand at the end of the nineteenth century, and it is impossible to deny the evidence of it. Politically speaking, Catholicism is in decadence." Where is the country that under Rome's government has risen to a higher state of civilization, with a stronger type of Christian sympathy, more humane in the treatment of the helpless and down-trodden; in a word, where the spirit and love of Christ is seen in the lives and manifested in the hearts of the people?

We value that priceless heritage, liberty of conscience. Does the Church of Rome recognise the right of every man to worship God

according to the dictates of his conscience? Let us see.

Monsignor Croke Robinson, in a pamphlet on "Liberty of Conscience" (published by the Catholic Truth Society, London), page 22, says: "How could the Catholic State allow this so-called Liberty of Conscience? As well might you ask a person to allow poison to be introduced in his body. Do you say, What a cruel and bigoted thing for the Catholic Church and State to put down heresy? We only ask you to allow the Catholic State the right no man will deny himself or his neighbour, to reject poison from his system." At page 24 the priest further writes: "If to-morrow the Spanish Government, as advised by the Catholic Church, were to see that a greater evil would ensue from granting religious liberty than from refusing it, then it would have a perfect right to refuse it. Of course the Protestant press would teem with charges of intolerance; and we should reply: Toleration to Protestants is intolerance to Catholics."

Roman Catholics enjoy full religious and civil liberty in His Majesty's wide dominions. How do Protestants fare in most Catholic Spain? According to Article 12 of the Constitution a restricted liberty of worship is allowed to Protestants. All public announcements of their services are strictly forbidden by law! ("Statesman's Year-Book," 1902, page 1071). The persecuting, intolerant spirit which has so long characterised the Church of

Rome must also certainly rob her of even a semblance of being the true Church.

What is the attitude of the Roman Church in Great Britain towards the down-trodden? Some years ago there was published a work which created a tremendous sensation in England. It was Mr. E. S. Purcell's "Life of Cardinal Manning" in two volumes. It contains a terrible chapter on "Hindrances [by Romanists] to the Spread of Catholicism." We have room for one quotation only. At page 781 of vol ii. the Cardinal said, "All the great works of charity in England have their beginning out of the Church, for instance, the abolition of the Slave trade and of Slavery; and the persevering protest of the Anti-Slavery Society. Not a Catholic name, so far as I know, shared in this. France, Portugal, and Brazil have been secretly or openly Slave trading, or till now even, Slave holding. The whole Temperance movement. It was a Quaker that made Father Mathew a Total Abstainer. Catholic Ireland and the Catholics of England, until now, have done little for Temperance. The Anglican and Dissenting ministers are far more numerous Total Abstiners than our priests. The Act of Parliament to protect animals from cruelty was carried by a non-Catholic Irishman. The Anti-Vivisection Act also. Both are derided to my knowledge among Catholics. The Acts to protect children from cruelty were the work of Dissenters. On these three Societies there is

hardly a Catholic name. . . . I might go on. There are endless works for the protection of shop assistants, overworked railway and tram men, women and children ground down by sweaters, and driven by starvation wage upon the streets. Not one of the works in their behalf was started by us, hardly a Catholic name is to be found on their Reports. Surely we are in the Sacristy."

The late Pope Leo XIII. in his Letter to the English People, states that he heard "with singular joy" of the various societies existing in this Protestant country for the amelioration of the race. Was it not possible for the Pope to point to any Roman Catholic country where similar societies existed? This shows a characteristic entirely out of harmony with the mind and spirit of Christ, and yet the Church has manifested it in every country where her influence was sufficient to enable her to crush out every other religious organisation, forgetting that they, too, existed for the purpose of reforming and saving mankind. She has not been satisfied to assert her superiority over all others, but wherever she has had the power she has shown herself determined not to allow others to exist. In some instances she has even attempted to exterminate all who would not accept her doctrines and dogmas. The cruelties practised by her on helpless and innocent people, whose only crime was their belief in the Bible and Christ's plan of salvation, are sickening to read of, even at this day. The world has grown

weary of the terrible story of the rack, the thumb-screw, and the stake. It is well, however, for Protestantism not to forget the facts of history, but to remember that the Church which must be held responsible for the butchery of God's saints claims to be the one unchanging Church through the centuries. Many modern instances show that the old persecuting spirit is still alive and ready to break forth anew. Often, as in Ireland and Quebec, those who oppose the Church of Rome are subjected to what one might call petty persecutions, trials which embitter their lives and seldom fail to ruin them, but which are hard to prove and tabulate, so as to make public. In the last century the Church gave terrible proof that she is indeed unchanging in her right to persecute. The terrible sufferings of the martyr Church of Madagascar was the work of the Roman Catholic clergy, who influenced the heathen queen to try to exterminate all Protestants. Can it be that only through this Church men can obtain salvation? Why does the Roman Church assume the right to alone control the religious convictions of mankind? What would be the condition, religiously, morally, and socially, of the nations, if the Roman Church were the only agency employed? Every nation where she could fully accomplish her purposes would be a veritable plague-spot, wasting and corrupting the springs of pure Christianity.

If Rome's deeds have been evil, and only evil towards those who oppose her, what can be said

of her treatment of those within the fold? She has grown to her present height, and is upheld chiefly through two orders, the clergy and the sisterhoods. What of the treatment of the latter? How can a Church which professes to be founded upon the gentle and loving Saviour, believe it right to rob human beings of their liberty for the base purpose of making money out of them, and further immure their victims for life in buildings to which no friend, no officer of the law, can gain access, and where they claim the power of absolutely disposing of those who are within, without being responsible to any earthly tribunal? It is amazing that any Protestant country or government should permit such a state of things to exist. This is a matter that greatly concerns all Christian people. Through convent schools, large numbers of our young girls are yearly brought under the influence of the nuns. It is impossible to think lightly of the peril to life and happiness of those who are thus secured, especially should they take the veil, or of the astonishment, sorrow, and regret of their Protestant parents, who only thought of educational opportunities, and find, when too late, that their own want of thought has brought upon them at least a life-long estrangement in the religious convictions of their daughter, if she is not entirely lost to them by pledging herself to a life of virtual imprisonment in a convent.

Some few years ago I visited Mr. G., an hotel-keeper in the city of London, Canada, who had recently lost his wife. A friend had advised

me of this fact, and asked me to try and secure his daughter's attendance at a Protestant school. When I called on him he said, "Please call again and then I will let you know what I will do." I saw him next day, when he said, "I have talked the matter over with my house-keeper (a Roman Catholic), and she advises me to send her to the convent, where we can look after her." Nothing I could say had any effect on his decision.

Several years later I met him and he gave me his experience with the convent. He said, "I sent my daughter to school there for three years, during which time the Roman Catholic people were so exceedingly kind that I thought them the finest people I had ever known, and, like others, I was favourably impressed. At the end of three years I called on the lady superior, and told her I had left my daughter as long as I intended, and would now take her home. The mother superior protested, saying, "I took your daughter when your wife died, and have been very kind to her. Indeed, you are under an obligation to leave her for another year." She stated that very special attention had been paid to her education, to enable her to lead the classes, and urged that, under the circumstances, it would be very unkind to take her away.

My friend thought it over and decided to let her remain a little longer. Shortly afterwards the daughter asked her father's consent to join the Roman Catholic Church. Even then it did not strike him that this was a serious thing,

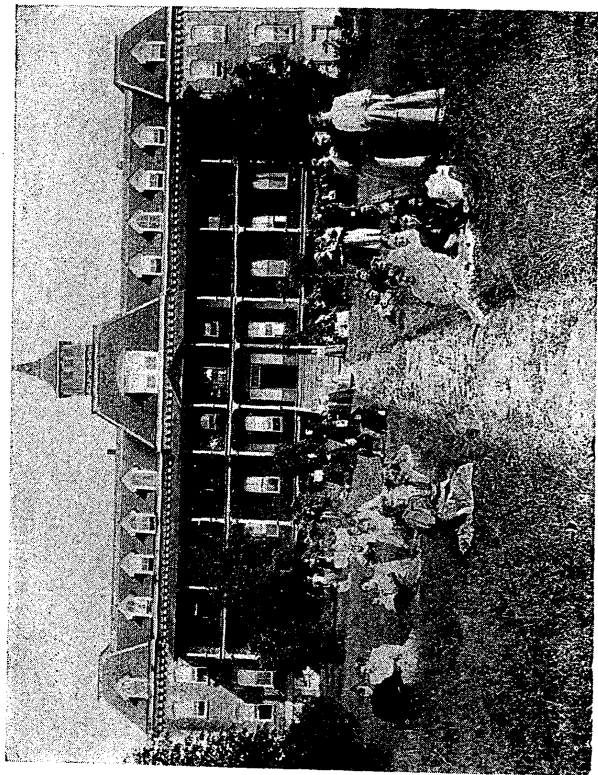
so impressed was he with the kindness shown her; but fortunately he consulted a friend whose judgment he generally relied on, and was warned that this might be the first step towards her becoming a nun. He said, "This thought roused me, and I went to the mother superior, determined to bring my daughter home with me at any cost." On seeing the mother superior he asked for his child, only to be assured that his daughter was very ill and could not see anyone but the nurse. He answered, "I will see her," but he was told that that was not possible, as the doctor had ordered that no one was to enter the room save the attendant. Still he stayed, declaring that he would see her, when the mother superior made an attempt to argue with him on other lines to have her remain. This further aroused the father, who finally said, "If my daughter is not here in five minutes, I will not be responsible for what will happen," and they saw he was prepared to carry out his threat. The daughter was then brought to him immediately, proving that the plea of sickness was but a ruse to induce the father to yield and leave her in the hands of the nuns. This is but a sample of the deception often practised. Mr. G. said, "I never think of the scene without shuddering at the thought, for later I learned that they were at that very time preparing my daughter to take the veil. Had I failed to get her then, I might never have seen her again."

CHAPTER II.

FOUNDING OF DE MILLE LADIES' COLLEGE.

THIS and many other instances which were forced upon my notice in my ministerial work, so impressed me that I determined in some way to devote the rest of my life to seeking to rescue young Protestant girls from a similar danger. I did not wish to do it. It puzzled me to explain why I should abandon a life of usefulness to plunge into the untried difficulties that would surely meet me; yet I could not but brood in bitterness of soul over the fate of those young girls. I longed for others to take up the work, to see that these young people were drifting to their destruction, and raise the cry of warning, or to make some effort to bring freedom to these blighted lives. But there was nothing for it but to throw myself into this rescue work, and, if possible, try to check the growing disposition of Protestant parents to send their children to these schools.

I knew that much bitterness would have to be encountered. A college must be erected, and that would require a large sum of money.



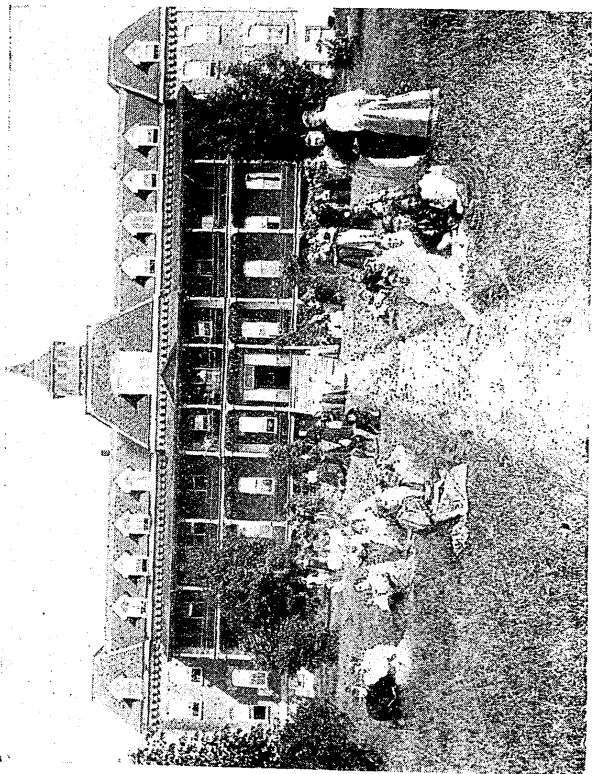
DE MILLE LADIES' COLLEGE, OSHAWA.

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DE MILLE LADIES' COLLEGE, OSUAWA.

The public generally thought nothing of the subject that was burdening my mind night and day. I could expect but little help from them. How, then, could funds be secured to buy the ground, erect buildings, obtain furniture, and secure an attendance, to pay the teachers, servants, and purchase supplies? I knew not, but I felt it was the voice of God calling me to enter upon this great work of trying to save the young that were in danger of being influenced to give up their personal liberty and safety. I could not refuse to lay myself afresh upon God's altar, to be used as I could best serve the good cause.

When my resolution was made known to my brethren at our yearly gathering, there was a general protest against my leaving the regular ministry. A determined effort was made, by the appointment of a strong committee, to persuade me to give up what appeared to them an almost insane idea. It grieved me much to reject the advice offered by my brethren in the ministry and the admonitions of many friends, but I dared not disregard the commands of the Master. That difficulties were to be encountered was no reason why the effort should not be made if God required it. Had not the Israelites stood by the Red Sea, and a way opened up for them when they obeyed the command to "go forward?" If God required the effort to be made He would open up the way. It was not for a faithful servant to stand still and gaze at the hindrances. And it has always been a cause of

gratitude that courage and faith were given me to stand firm to duty when so many declared that the work could never be done.

There is no need to weary the reader with an account of the work whilst the College was being built, though the two years proved the most eventful part of my life. The beautiful structure rose gradually on the fine site chosen in the town of Oshawa, Canada, under the gaze of hundreds of false prophets, who declared that it would never maintain an existence. Many incidents cheered us in our dark days. We were able to tell of the Father's tender care which became as real to us as though we had seen the Master face to face. The following incidents show that we were right in believing that but for the help of God and the gracious guidance of His Holy Spirit, there could have been no De Mille College.

When very severely pressed for funds, knowing that the workmen had been told that they would never get the pay for their work, and hardly knowing where to turn, a party came to ask if we would sell some vacant land, on which taxes had been paid for so long a time that we had given up hope of selling it. They purchased it and paid the cash which at the time was so sorely needed. One Saturday morning, with a large number of employees to be paid and no money to pay them with, I went to the Post Office, took a letter therefrom and, opening it, found a promissory note. So great was my need that I went into a bank and cashed it

before I read the letter. It was from a friend, a banker, who had already purchased a scholarship. He wrote, "Last night I could not sleep, thinking of your evident want of money in the great work you have undertaken. I have now no money to spare, but send you my note, which can surely be cashed." Thus Providence was influencing those who could assist and relieve us.

When visiting the village of B., in Western Canada, I attended a week-night prayer-meeting, and at the close spoke for some ten minutes about our rescue work. When I had finished a number came and wanted me to stay over Sunday and speak of our mission for young girls. As the place was then but a frontier outpost of the country, it seemed hardly wise to spend so much time there, but the next morning I was waited upon by one who was present at the meeting, who asked if I did not take donations for the work. I replied, "Yes, if money is offered," and he took out his pocket-book and emptied it on the table, saying, "I am not a rich man. I need this for other things, but I can get more." It amounted in all to fifty dollars, or ten pounds. I then promised to return and preach twice on the Sabbath, giving an address in the afternoon. Large congregations greeted me and a liberal collection was given. Nor was this the only result. Some two or three years later my daughter, who was in charge of the supplies, said, "Father, we must have money to make provision for our

wants." I answered, "It is possible that our Heavenly Father is already providing in some way for our need." About an hour afterwards we received a letter from this same village of B., stating that a chapel where Union services had been held had just been sold, and that as the trustees were uncertain how the proceeds should be divided, they had determined to send the money to us to assist in carrying on our laudable work.

Many more such instances could be related to show the great and constant care of the Father who is so able and willing to assist His needy children. Finally, patience prevailed, and the building was erected where for over twenty years the blessed work of education and Christian character-building was faithfully and gloriously carried on. No one can realize the importance of the work like those who, with heart and soul, are anxiously leading young, inexperienced girls to a higher plane of existence; impressing them with the high destiny of a soul consecrated to God; trying to fill their minds with a longing to take Christ as the ideal of their life. There is no more hopeful work than that of training the young. Eternity alone will reveal all the springs of Christian influence that have been set in motion in our beloved College. Even more inspiring is the thought that these Christian influences go on from generation to generation to the end of time. Our joy is clouded by the fear of having failed to impress some of the young lives as

fully as we might. It was our earnest hope that all might possess an abiding trust in the blessed Saviour to direct and keep them in the conflict of life ; but we fear we may have failed to live up to this high ideal. Our prayers follow them that they may be "Steadfast, immovable, always abounding in the work of the Lord."

Though there have been times of stress and conflict in our history of many years in Oshawa, there have been many bright days when pleasant incidents showed us that our labour was not in vain in the Lord. It will, perhaps, not be tedious to give one out of the many that have inspired hope and given encouragement to struggle on. A timid girl of about sixteen years of age came to us. She was the eldest of seven sisters and four brothers. The parents were quite indifferent as to religion ; she remained at the College three years and while there became a Christian. She said to Mrs. De Mille before leaving, "There is a great cross resting on me. When I go home we must have family prayer." It was no light innovation to make in such a home, with a money-making father and such a large family, and not one of them members of a church. Yet though timid, she was firm. The family altar was erected, and soon her faithfulness began to bear fruit. Her father, mother, and all the grown-up brothers and sisters became members and workers in the church which they attend. Often in the great struggle, when ready

to faint, the glad news of the usefulness and devotion of some of the dear girls, who had learned to love the Saviour when with us at Oshawa, has helped us from growing weary in well-doing. That our students might be active in the cause of Christ has been the burden of our prayer for more than a quarter of a century.

CHAPTER III.

CONVENT INFLUENCE A TOWER OF GAIN TO
ROMANISM.

IT was one of the objects of the Church of Rome, in establishing convent schools, to bring Protestant girls as far as possible under the influence of the Church. Many who do not know may not understand how extensively the young are influenced while attending these schools. Those who have given careful consideration to the matter by studying the lives of former scholars of convent schools know that the effect is most marked. The teaching and associations apparently almost completely efface their convictions and the religious impressions received before they entered. As a gentleman once said, "A young girl who has attended one of these schools generally comes out a good Roman Catholic. If not, she is but little use for anything else." After years of careful study and close observation, it may be said that without exception the training has seriously weakened and generally blighted the zeal these young

people once had for working in the Master's vineyard. The standard of Christian life is certainly lowered. Parents do not seem to know that "the" Church has no regard for the Sabbath except before Mass. After that is over it is considered a day of pleasure.

A lady who had sent her daughter to a convent said, "I would never send a daughter there again. She has lost all reverence for the Sabbath," a fact that greatly grieved her mother. Parents have noted a growing lack of truthfulness in their daughters while attending convent schools, and have found to their sorrow that while obtaining a smattering of various branches of knowledge their daughters have learned to lie glibly and practise deceit. The anxiety manifested to reach our girls should prove to us how the Roman Church values them. The instilling of the principles of Romanism by the too affectionately attentive women will certainly make a strong impression which will influence them for life. Should they not embrace the Roman faith they will at least remain friends of the Church.

If Protestants would only carefully observe the course pursued by girls trained in convents they would have a better idea of the effect it has had upon them. We have known many of these young women who afterwards married Roman Catholics and joined their husband's Church. In many cases the daughter's influence has led the parents or brothers and sisters to become Roman Catholics.

A medical man of good reputation, living in Park-hill, Canada, has told of the result of one Protestant girl attending the convent. She was one of a family of eight, and after returning home married a Romanist, joined the Church, and afterwards succeeded in getting her parents, and finally all the members of her family, to unite with that Church. The mission so successfully begun was continued, and my informant stated that eventually twenty-five persons were won over to the Roman Church as the result of that one Protestant girl attending the convent. The facts of this case can be established by positive evidence. Yet Protestant people pay no attention to this great mission scheme and never inquire what this vast organisation is doing. And so helped by the apathy of their opponents, the silent, but zealous, persistent effort to permeate Protestant countries with Papal doctrines goes on, and the assurance is given to their mission workers that some day the world will be brought back to the mother Church and Romanism rule the world.

Do we, who believe we have the light of life, show even a particle of the zeal of the poor, blind Romanist? He, through sacrifices, penances and burdens imposed on him by a heartless and corrupt Church, is trying to make his way heavenward by money and prayers to Mary, mother of Christ, and a host of saints. We, on the other hand, if faithful to God, are enjoying a purchased salvation and the promise of adoption into the Divine family. Instead of

seeking to save the poor Romanist and teaching him the better way, we sit still, carelessly looking on, while our land is being won back to the darkness of the Middle Ages.

Rome is well aware that if she can influence the coming motherhood of a country, she will win it to her faith. She has money for all her mission schemes ; for in every country which she controls, the people have been impoverished to the enrichment of her own coffers. No system has learned better than she the motto : "Money is power." The best talent of the Church has been used to develop the wisest system of obtaining money, not to the saving of precious and never-dying souls. Naturally she is succeeding along the line to which she has given such constant and earnest attention. Certainly she takes the lead of any organisation in accumulating wealth.

Perhaps this is the reason why she has failed to elevate the nations, as she should and would have done, had her object been in harmony with God's law. Wealth being hers, she has had to invent other plans for feeding her desire for power. Her craving for authority to rule over the nations and to make serfs of her subjects has compelled her to follow evil methods and utterly reject the heaven-born principles that were first taught in the Word of life and afterwards by the loving Saviour of mankind.

It was a spirit of kindness, forbearance, and love that was revealed by Christ, exemplified in

His life, and also in His death on the cross, when He uttered those precious words : " Father, forgive them, they know not what they do." How different is the spirit manifested by the Roman hierarchy ! " Might is right " has been her doctrine, and it has been the principle of that system, whenever possible, to crush out every organisation that would not yield obedience to her rule. To know by what means the interests of the Church could best be furthered in Protestant countries has long engaged the attention of the Pope and higher clergy. Preaching and splendid ceremonial in her services have not been deemed sufficient, and with her wonted wisdom she has modified her convent system, adapting it for active proselytizing effort, by making the educational idea the leading feature of the system in Protestant countries. This plea of education opens the way into every Protestant home where there is a daughter of school age, and gives Rome a pretext for approaching parents, to urge special and superior advantages, which certainly its convents do not possess.

This great scheme has been successfully carried on for many years, during which time thousands of Protestant-born girls have been won to the Roman faith—a valuable part of the community, who have contributed and will contribute very largely as the years go by in building up the Roman Catholic faith in our land.

We repeat, the hope of Romanism to-day is

in its convent schools. It seems almost hopeless to fight her, impossible in any way to arouse parents to see that by sending their daughters to be educated in convents they are building up a Church that would overthrow, if possible, their own religious faith and every Church that is striving to build the Kingdom of Christ on earth. Parents are blind to the fact that by patronising these schools they are adding to the strength of an intolerant Church.

While Protestants sit at ease and remain indifferent, Rome is quick to recognise her opportunity and push her interests, whilst many more convents are being built at great cost. Think of fourteen (some of immense size) in a single city in Canada, in one of the Protestant provinces—a city that is noted for its many beautiful Protestant churches. A low estimate of the number of Protestant girls attending these places in that one city is one thousand. The largest convent alone has over three hundred now upon its books. We have at different times secured girls from that institution by interviewing their parents and showing them the folly and risk of placing their daughters under such influences. These girls, whose faith and religious convictions were thus imperilled, will have more influence over coming generations than can be believed. Mothers mould the religious convictions of the young. What the mother is the children of the future will be. Is there not hope for that Church in the apathy and criminal folly of our people, and

can we blame the clergy for boasting that the struggle has only to be continued with zeal and increasing energy and Romanism will rule the world? They know that seed sown in young minds will fast develop into mighty results. Every interest of the Kingdom of Christ urges those who love and prize their spiritual liberty to arouse themselves. The ministry of every Protestant church should ring out the warning note and consider the mighty changes that are being effected, and the work that, if successful, will have such dire consequences to the people of God. It is no light issue that is urged upon your attention.

At a meeting of the Protestant National Congress, held in Manchester, it was announced by one who had given the convent question much attention that thousands of Protestant girls in England are attending convent schools. Do we realise what that means in influence over the rising generation for the next thirty or forty years, and on through time? How will Protestant parents answer to the great Judge for the mad folly of placing their daughters under the sway of Romanism, to blight their usefulness for time, perhaps their hopes for eternity? Our country has already suffered great drawbacks from the commanding position attained within her borders by the Roman Church.

Quebec, which is more priest-ridden than Italy, France, or any other Catholic country save perhaps Spain, holds the gateway to the

sea ; and the ignorance and superstition of her peasantry, the enormous burden of taxation, imposed by the Church and borne pretty largely by the Protestant minority, have placed her a century behind the more progressive province of Ontario, and rendered her a serious bar to the progress of the rest of Canada. Not only must we grapple with her influence in commercial and political life, but we have also to face the influx of thousands who profess the Roman Catholic faith.

Is it not enough (I appeal to the patriotism of the people) for Protestantism to have to stem this tide, without multiplying yearly by hundreds, if not thousands, from our Christian homes (the choicest of our flock), an element that will intensify and strengthen a thousand-fold the hope of Rome being able to conquer this young nation of Canada? Should she succeed, we, whose carelessness has enabled her to snatch the sceptre from us, will find to our bitter cost that she is unchanging in her intolerance and in her hatred of the children of God. We will learn the difference between a ferocious beast, caged and chained, or at liberty to prey on helpless men and women. Should we not with holy zeal turn to Almighty God, and ask that He Himself will give light where Rome has created darkness, that He will have mercy upon the ignorant and upon those whom she has deceived, and feed them with the bread of life? Should we not also with earnest purpose determine that henceforth this evil system shall

receive no support from us, that we will have no part in building up her power and influence?

It may be thought that this is too strong a view to take in this matter. Parents will not believe (until too late) that their child may be won over to another faith, or have her Christian usefulness seriously impaired. Her mere attendance at a school for a few years seems a trivial matter and a small gain to Romanism. The convent authorities do not so judge. They know that not only your money, but your influence and countenance are given to their work, and through your example and your act, others may be led to send their children to their schools. Besides, these institutions are a great financial gain to the Church.

While Protestant schools have to pay salaries to principals, teachers, and attendants, convent schools are completely run by the nuns, women who are giving their time entirely without remuneration, from the mother superior to the one whose duties are those of the lowest scullery-maid. It is this, and the patient labour and effort given to saving money, which enables the Church to become wealthy on convent gains, while Protestant schools with difficulty pay their way. No doubt the greatest gain is in the missionary work accomplished through the agency of nuns.

Great wealth has been secured to the Church by her influence over girls who in their own right possess means. Special efforts are made to this purpose. Outside friends or acquaintances

are often commissioned to induce them to visit the convent. The place is made so attractive that they are persuaded to prolong their visit. The effort, which in some cases takes years, is continued, but finally the individual is captured, and the wealth goes to the Church. In other cases it is the daughter of wealthy parents who is snared into taking the veil, and the daughter's portion secured. How little the unsuspecting girls, who are rich, or prospectively so, dream that they are watched in different ways. They may suspect that the scheming acquaintance who tries in every way to gain their confidence and affection is thinking not so much of them as of their money, but they cannot possibly imagine a Church being so influenced.

One example of a wealthy girl falling a victim to the marvellous scheming of the convent authorities may be given, among the many that could be cited. Miss D., the daughter of Protestant parents in Philadelphia, U.S., was sent to a convent to be educated. Her father being very wealthy, special efforts were made to secure her. She was won over while at the school and joined the Church, taking 500,000 dollars with her. One cannot but wonder whether any consideration is shown to those who have brought large sums of money to the Church, after taking the veil, and whether their wealth, being secured, they are subject to a life of servitude, like many who had no wealth to bring. What awful secrets are

wrapped up in the history of these wealthy victims who have given up their money and personal liberty, and who, if disappointed, cannot breathe it to a living mortal, and who, if longing for sympathy and comfort, have no one to whom they can safely turn! This loneliness in the midst of a crowd must be one of the severest trials to which these poor creatures are subjected.

How often are our disappointments and troubles relieved when we speak to a loved one in confidence and listen to his sympathetic assurances of interest; but there the maiden, severed from mother, from home, and from all that is dear, has no friends to whom she can breathe her real convictions or open her heart in safety. If she regrets the fated vow, or is afflicted and down-trodden, there is nothing to look forward to in the dread future but hopeless endurance.

It is true that nuns are compelled to go to confession and open their hearts to priests, who too often are licentious men. They must, in the confessional, submit to insulting questions, and are compelled to answer, though incontestable authority has shown that these are often too coarse to be published in the language of the people, and must have corrupting power over the purest heart. No doubt the life of every nun is in some way made useful to the system. For the toil they are liable to endure no wages or even promise of reward is given. The scantiest fare and a plain wardrobe only

are provided, and are not her own, but are common to the community. We have ourselves seen the sisters collecting that which had been taken from the hotel tables to supply the wants of some who, no doubt, before their bondage were reared in luxury. Some who endured years of painful experience in convents have explained how incessantly they had to work and perform heavy tasks beyond their strength. They spoke, too, of the utter lack of feeling and sympathy of the superior and subordinates towards those thus held with an iron grasp.

Nunneries are about the last places in the world where one would expect sympathy. St. A. de Liguori, a recognised authority, in his "True Spouse of Jesus Christ; or, the Nun Sanctified," Dublin, advises nuns (p. 209) "never to seek a visit from your relations. When they come, endeavour to withdraw from them as soon as possible; excuse your withdrawal by saying that you must attend to the duties of your office; that you must assist a person who is sick; or by some similar apology. Whoever wishes, easily finds very just reasons for taking leave of visitors. If you can act in this manner, they will soon feel that their conversation is not very pleasing to you." This does not refer to those who have taken the veil, as they are never seen by friends. At p. 205 Liguori says, "The religious who tells her parents, and her brothers, and her sisters, that she knows them not, is the true spouse of Christ."

We need not comment on the foregoing. Not only is the poor nun ordered to discourage the visits of relatives, but disciplines are used in nunneries. The same "saint," at page 181 of the book already quoted, wrote: "Disciplines, or flagellations, are a species of mortification strongly recommended by St. Francis de Sales, and universally adopted in religious communities of both sexes. All the modern saints, without a single exception, have continually practised this sort of penance. It is related of St. Lewis Gonzaga that he often scourged himself into blood three times a day. And at the point of death, not having sufficient strength to use the lash, he besought the provincial to have him disciplined from head to foot." What an inhuman or Pagan system indeed is Romanism! Let Protestant parents beware lest, when they seek only education, they should unwittingly offer a lamb for sacrifice upon the Roman altar. Rome, thou art a cruel monster, to have devised this system, where thy helpless ones are so shut in and hedged about that none may succour them or ever sympathise with them! The well-nigh impenetrable mystery that surrounds their fate is of thine own weaving. Thou lovest darkness because thy deeds are evil.

CHAPTER IV.

CONVENT SCHOOLS A MENACE TO PROTESTANTISM.

IT IS, perhaps, unusual to speak of College work as a mission ; but enough has been said to show the great need of De Mille College. It was established as an offset to the convent schools, and has been so continued. Its aim is not proselytism, but the preservation of Protestantism to Protestants. It has been an effort to combat Romanism on its own ground. Convent education is proverbially faulty. De Mille College has received many students who had for years attended convent schools. A large proportion of them had taken prizes and medals for proficiency, yet, when placed in our classes, showed a sad lack of thorough knowledge of the studies they had pursued.

Our experience is that of other educationalists—"Every one knows convent girls," said one ; "you have to look out for what I call pitfalls of ignorance. You will find them somewhere. Why, I have known young girls,

supposed to be far advanced in arithmetic, who, when given a sum in simple addition, began to work from the wrong side." Even if the education were thorough, we would ask Protestant parents how it is possible for them to place their girls under women who live in such solitary surroundings. The sisters can know but little of the conditions of modern life. Their mental energies must become warped and pressed down by unelastic rules. The general broadening impulses of their nature have no chance to develop.

Are these the women to prepare for a noble life our Protestant daughters? But you will say, "There is no risk of my daughter becoming a Roman Catholic." We wish you, too, could have seen some of the parents who were quite as confident as you can be. Listen, as with sorrow and tear-stained faces, they tell you of the once happy daughter, the joy of their home, whom they sent to the convent school. The sisters faithfully vowed that the religious convictions of the Protestant scholar would not be meddled with, but before they were aware of the change effected, she had promised to become a nun; that nothing they said or did had any effect upon her; she had fallen completely under the influence of those who had deceived her mother. After a last heart-broken farewell their daughter has become absolutely dead to them. "They have stolen my treasure," has been the sad expression of more than one heart-crushed mother.

Every Protestant parent, before sending his or her daughter to a convent, should decide the following questions—"Am I willing that my daughter should become a Roman Catholic or enter the convent for life as a nun? Am I willing to risk the possibility of ever seeing her again?" How could you stand such a dread uncertainty as to her fate? Think these questions over seriously and act wisely. The thoughtful father would not willingly put his son into a public-house to sell strong drink. The surroundings are too perilous, whatever the financial gain might be. Ought not equal care to be taken of your daughter? Some time ago I was speaking in a church in Detroit, United States. After the address the Pastor said to the congregation, "This work is more important than you are aware of. I will give you an instance of this, not out of a book, but out of my family history. My uncle, a local preacher, the son of a minister, lost his wife, leaving a daughter fourteen years of age. Of course he was anxious to educate her, and was told of the convent school, with which, after visiting, he was well pleased. A friend warned him, saying, "Beware of Catholic influence." His answer was, "What do I care? There is no Romanism in our family. We are Protestants through and through." The daughter spent four years in the convent until she graduated. During the last year she was introduced to a young man, a Roman Catholic, whom she finally married, and joined the Church. The

father, bitterly disappointed at the result of his thoughtless act, died broken-hearted.

Hundreds, yea, thousands of parents have been equally sure that their daughters would be proof against all the influence that could be brought to bear upon them, and have learned by sad experience that it is more easy to effect a change in the religious convictions of the young than they expected. Let one more instance be given to show the force of what has been said. We heard of a Baptist lady in Toronto, Canada, who was sending her daughter to a convent. It is our custom, when we hear of such cases, to visit the parents and warn them of the danger of such a course. The mother received us kindly, and assured me that no attempt had been made to interfere with her daughter's religious convictions during the year she had attended the convent school. I replied that it was quite as true that the sun never shines. When I asked if she were willing that her daughter should become a Roman Catholic, there was a slight show of resentment at my putting such a question. I then told her of the experience of others I had known, which seemed to impress upon her that there was a possible danger in the course she had taken. She said she would take her daughter away from the nuns and send her to us. Before I left she suggested calling in her daughter, that I might know her when she arrived at the College. Her mother introduced her, saying, "This is the Rev. Mr. De Mille,

President of De Mille Ladies' College, where I am going to send you." The daughter replied, without a moment's hesitation, "If I go there, I shall attend my own Church. I am a Roman Catholic." The mother's look of astonishment was remarkable, for this was the first intimation of any change in her daughter's religious convictions. Dismissing her, she piteously begged me to try and undo the work of the sisters. No one can blame the sisters for proselytizing, when they are trained to believe that there is no salvation outside the true fold.

Your carelessness concerning your child's eternal interests is their opportunity if you send them to the convent; and they are not slow to use it. You may say, "My child wanted to attend." Does that lessen the responsibility resting on you? It is your duty to guard your child against the snares that beset the young. As a Christian you should look with the keenest interest after the religious welfare of your daughter. It may save the shedding of scalding tears on her behalf as she grows older. Be true to God and help her towards a life of consecration to her Saviour. Nuns would assure her that they have tasted the deepest happiness since they took the veil, and hint their longing that she, too, should enjoy this delightful life. They appeal to the instinct for self-sacrifice, always part of a noble girl's nature, and urge her to the high deed of laying down her life a sacrifice

to God, and before she is aware of it she is won over to the Church.

Spending the night in the town of D—— with a friend, and speaking of the necessity of more effort being made to save our girls from convent life, my hostess told me of a man living next door, an office-bearer in a Protestant church, who had some time before lost his wife. So keenly did he feel the responsibility of guarding his daughter, left without a mother's counsel and care, that the convent appealed to him as a safe place, and gave her into the sister's care. Before he had the least suspicion of any change in her religion, the sisters had completely won her affections and she had consented to take the veil. The heart-broken father found that he could not get possession of his own daughter, and he now mourns her loss. I speak as a parent who enjoys the affection of a loving daughter. Had I to choose between her entering a convent and her death, I would choose the latter. In the convent all would be uncertainty as to her fate, and from what may be learned of convent life from those who have escaped therefrom one could not but be filled with the gloomiest forebodings as to her future.

The Roman Church should have all the freedom enjoyed by other Churches. But she should not be allowed to build institutions for the purpose of securing the young, depriving them of their liberty, and holding them body and soul, as chattels, be her professed object what it may. She is quick to claim

protection of person or property from the government, yet holds poor deluded, helpless girls in bondage, and says to the law, "You shall not help them; you shall not even enter and see what kind of life they live."

One frequently hears of a company of bright young girls taking the veil. Great show of pomp and gladness marks the occasion. Protestant papers give glowing accounts of the event which throw a glamour of romance over the fatal act. Our heart is always saddened by such announcements, knowing that others are sinking into the terrible pit.

CHAPTER V.

THE CONVENT AS A PRISON.

OF all the various systems of a professedly religious character, the Roman Catholic Church alone has evolved and matured a scheme to secure for life the services of as many young women as can possibly be prevailed upon to embrace such a religious life. It would not be so remarkable if this system existed only in countries where Rome controls the civil as well as the religious laws, but assuming her divine right to rule, she has erected convent buildings in every Protestant country! These are strangely constructed, containing small dark stone cells without windows. The cells are in the basement, and the buildings of which they are a part have been erected in some of the most noted Protestant cities in the world, without one word of protest. These institutions are owned by religious people, yet they are in part constructed as cruel Russia might plan a home for criminals.

In seeking to secure the daughters of Protestants, it is necessary to approach the parents

with some plea. The real design must be hidden under the educational thought, for no parent would place a daughter under the influence of the sisters except for this purpose.

The superficial character of convent instruction has already been alluded to, many years' experience enabling us to speak positively on the subject. Parents anxious for efficiency should know that they will not obtain it in Roman schools. They will, however, find that the religious convictions of their children are destroyed. They are charmed into taking the veil, believing that life will be always bright and free from care, and then they find themselves shut in the prison-house for life. Many parents would have been as easily caught as their daughters, for it is not easy to resist the voice of the charmer. But what must be thought of a Church that demands such a sacrifice? It insists upon personal liberty and all that makes life pleasant being given up to another. Nuns are subject to every change the Church may desire (one might say to any whim of a superior), to endure the thought of being owned by others, to break every God-appointed home tie and to serve their captors. And yet it is a professedly religious system which demands such a tremendous sacrifice!

For what purpose are these women deprived of their liberty? For the great expense involved in building and maintaining convents, and the special effort made to obtain inmates, show a very strong desire on the part of the

Church to increase the number of nuns. The Roman Church does not incur such enormous outlay simply to contribute to the intellectual improvement of her members. She is so exceedingly avaricious that in capturing young girls there must be some thought of financial advantage as a result. I am aware that another reason is always given when the convent question is discussed, and that is immorality. This has been in the past in some countries a strong motive on the part of the priesthood, who alone have access to these places at all times. The evidence of men who know, and of women who have spent many years in convents, conclusively proves this. In Italy, as in France, it was perhaps the main reason why the conventual and monastic orders were expelled or placed under rigid laws.

Mr. E. S. Purcell, in "Life of Cardinal Manning," vol I., p. 386, note, says: "Pope Pius IX. made many attempts to reform the monastic orders in Italy, but they were always frustrated by the obstinate resistance of the great religious houses, especially the Dominicans. At the time of the suppression of the religious Orders by the Revolutionary Government of Italy, Pius IX. is said to have declared that, though he was bound to condemn the suppression of the monasteries, in his heart he could not but rejoice, as it was a blessing in disguise. On inquiry, in 1887, of Cardinal Manning whether this reported declaration of

Pius IX. were true, his Eminence replied that, whether such an expression of opinion had been actually delivered or not, it truly represented the view of the Pope. The Cardinal added that the success of the Revolution in Italy was in no small degree due to the laxity of morals in the clergy, seculars and regulars, and to defective education and training in the schools."

A law for the entire suppression of all religious houses throughout Italy was adopted by the Parliament in 1866. The number of religious suppressed was 14,807 men and 14,184 women. In Catholic Portugal, by decree dated May 28th, 1834, all conventual establishments were suppressed and their property confiscated for the benefit of the state. The number of monks and nuns thus properly dealt with was 18,000. In most Catholic Spain, the home of the Inquisition, by decrees of the Cortes, passed on July 23rd, 1835, and March 9th, 1836, monasteries and convents were suppressed and their property confiscated for the benefit of the nation. Our authority for these statements is the "Statesman's Year-Book," 1902.

That young girls who have been tenderly reared have been cruelly used in convents is certain. There is a nunnery in Toronto, Canada. Over the sisters was set, some years ago, as confessor a large-minded, humane man. He was much troubled to find that the nuns had been in the habit of scourging themselves with straps whose ends bristled with common

carpet tacks. So deeply had the cruel custom taken root under the rule of his predecessor that he found it almost impossible to make the nuns give up the habit. The accounts of the cruelties sometimes practised are horrible to read. In some cases, if the superior is large-hearted, the suffering may be mitigated; but absolute power is a test very few natures can stand. Is there a human being into whose absolute power we would willingly place ourselves for life? Think of the terrible consequences such an act might entail, try to realise the situation of these poor women, and how a harsh, unfeeling superior may easily make life a veritable hell to those under her, even without resorting to open cruelty.

Our point is that if these deluded young girls are ill-treated, there is no redress, no release from their sufferings. If it is in the interest of those who hold them captive to take their lives, there is apparently no law to interfere. Every pledge given to the victim is broken, but the vows taken by the innocent one must be kept, whatever she is called on to endure. Here is a notice from the public press of what may happen in a convent. The article is headed—

“TERRIBLE TALE OF RELIGIOUS FANATICISM
IN NAPLES.

“SECRETS OF A CONVENT.

“Naples, October 8th. (The year is omitted in the cutting before us.) A remarkable case of

religious fanaticism has been brought to light here. In a secluded quarter stands a conventual establishment known as the Nunnery of the Buried Alive that has been closed to all public knowledge and investigation, certainly during the memory of the oldest inhabitant, and reports add that the religious authorities have preserved the same secrecy for the past four hundred years regarding what has happened within its walls and the character of its inmates. The veil, however, is at last removed, and the citizens are lost in amazement that such scenes could have been enacted in their midst and no note of warning been sounded. Nor would the revelations have now been made had not a young girl, wooed in love, been incarcerated within its walls. Her parents, while at first consenting to the banishment, and even securing it, at last becoming alarmed at their inability to communicate with her, appealed to the police. The civil authorities therefore raided the place on Saturday on an order issued by the Minister of Justice. The doorkeeper stoutly resisted, but was overpowered by the gendarmes, who soon found their way into the cells where the majority of the wretched inmates were discovered. Sixteen nuns were found in a condition bordering on insanity. They were scantily covered with rags and their surroundings were filthy in the extreme. Many of the poor creatures had forgotten how to talk and were more bestial than human in their demeanour. Those who could be induced to speak protested that they

were perfectly satisfied with their fate. The young girl for whom the quest was made was found reduced to a mere skeleton. Her parents are nearly crazed with grief at the result of their conduct, as they acted for what they considered the girl's interest. The establishment has, of course, been closed, and the victims removed to one of the public institutions, where they will be cared for. The Governor of Naples has ordered the fullest investigation with the view of punishing those who shall be found to be responsible. Following out the order of the government of the city to make the fullest investigation, ten more nuns have been liberated. Eight of them are young women who were incarcerated against their will by order of their parents. The members of the police force have been ordered to make raids on all the South Italian nunneries which are closed to the public. Cardinal San Felice has left here to-day for Rome, in order to obtain instructions from the Pope on the subject." But for the fact that the parents were unable to communicate with their daughter the other wretched inmates would have remained in that sad condition till death.

The victims shut up in our convents cannot be released. Our boast of Christian freedom cannot be made good. In Naples they could be liberated by the law, but in this country the hundreds of women to be found in convent prisons must remain there to the end. The Government is too weak to protect them; the Roman vote is too powerful to be sacrificed by

either party, so the prisoners must continue to languish. There being no hope of present redress, we counsel Protestant parents to think seriously over what their daughter may be called upon to suffer if permitted to enter a convent. It is the first step that counts; and no one can say what the end will be. The death of your loved one would be preferable to a life of bondage. The locks and bolts that secure the prisoner keep out the officers of the law. There is more hope for the criminal, though he be a murderer and sentenced to penal servitude for life, as to the possibility of release and even as to the treatment he can demand, than there is for the poor innocent girl who has committed no crime, but who was persuaded to take the veil.

The people of Naples was quite as sure as we are that there was nothing wrong in the Convent of the Buried Alive. Their amazement, when the facts became known, would be repeated possibly a thousand times, we believe, if the convents in this country were inspected. If our young women are happy, if justice reigns within convent walls, it would be to the interest of Romanism to show that the condition of the inmates has been grossly misrepresented. But the Church of Rome is afraid of the light. The stout resistance encountered by the officers of the law at the door of the Buried Alive is repeated by the Church when it is proposed that convents should be inspected.

Lecturing in the town of Lindsay in Canada,

some time ago, I spoke of this peculiar feature of convent architecture, and mentioned the fact that shortly before, in Toronto, when a convent was being erected, a long row (twenty-five in number) of stone cells was built in the basement. At the close of the lecture a young man told me that the convent in Lindsay also had its cells. "I am a plumber and have been down where they are, and know what you say is true."

Were an inspection of convents carried out and the facts as to the condition of the inmates made known, it is probable, yea, certain, that they would not be allowed to exist in a Christian country. May the people of this country be aroused to demand an official inspection! Priest-ridden France has been endeavouring to put away this evil institution from her midst. Hundreds of convents and monasteries have been broken up; but it is sad to think that thousands of the expelled have found homes in Protestant England and in the great West in Canada. Those who watch the course of events know that convents are not so much places where the religious life may be cultivated in solitude (as the duped proselytes are led to believe) as great hives of industry, where the free labour of the inmates is turned into money-making and money-saving channels. The deluded awake to find nunnery life but a ceaseless round of hopeless toil.

Menial work is demanded of the nun. Should she displease her superior, heavier tasks may be heaped on the defenceless one, who must

toil on till, broken down in health, she is cast aside. It is a mad act, indeed, for a woman to pledge her all to such a system. What can make up for the loss of home and the loved ones in the midst of whom God has placed her? How terrible to think they must be sundered for ever. How can the Church demand absolute control of the victim's body and soul when the Lord has said, "One is your Master, even Christ, and all ye are brethren?" Our Great High Priest, in His sacrificial prayer for all believers, said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Will the Roman Church explain what noble purpose is served in return for the blighted lives of these women? It cannot be their happiness, for happiness is impossible when personal liberty is destroyed. It is notorious that the Church is allowed to disregard what is considered an essential law for the safety of the people. The act demands that no person shall be buried until a medical certificate is given, a severe penalty being attached when this formality is neglected. Thousands die in convents, but their demise is not registered.

CHAPTER VI.

THE "GOOD SHEPHERD."

HAVE you ever considered the names given to religious houses and convents, to convey to the minds of the people purity and Christian worth—"House of Providence," "School of the Holy Angels," "The Sacred Heart," "Precious Blood," "The Good Shepherd," etc.? We call attention to the latter name, "Good Shepherd," as a representative case, because the facts were fully verified in a French court. We are indebted to the able pen of Mr. David Williamson for the following terrible account of suffering, published in the "Sunday at Home" for November, 1903.

"Another cause of the hostility of French politicians to the religious Orders was undoubtedly the revelations of the case of the Convent of the Good Shepherd, at Nancy. The final verdict in this *cause célèbre*, which had been before the Courts for some years, was only delivered on February 28th, 1903, by the First Chamber of the Court of Appeal at Nancy. I will summarise as briefly as possible the

facts of what will prove a historic case. It was an action brought by Mademoiselle Maria Lecoanet against the nuns of the Convent of the Good Shepherd for injury to her health, compulsory detention against her will, and overwork causing complete destruction of her eyesight. She had first claimed 20,000 francs (£800) as damages, and in the final trial was awarded £400 and full costs—the costs on both sides would amount to thousands of pounds. The story of Maria Lecoanet, which may be taken as a sample of many other ill-used inmates of convents in France and elsewhere, is as follows.

“ Having been left an orphan, Maria Lecoanet was placed by her aunt and her sister, in 1871, in the Convent of the Good Shepherd. She soon became exceptionally expert at embroidery, which was one of the chief employments of the girls in the convent. After six years, her health became impaired by her close application to work, and she left the convent for a rest. When she had been absent about six months, the nuns wrote urging her to return, for they had begun to value her services. She agreed, and from 1877 onwards she became virtually a prisoner in the convent. The Court pronounced its opinion on the charge that she was detained against her will in these words: ‘It is beyond all doubt that upon this point a decisive proof has been made.’ Indeed, the chaplain of the convent stated, ‘It is a fact, that the *pensionnaires* are immured.’ Even the natural affection

of the inmates for their relatives was ignored. The Bishop of Nancy said: 'To the inquiry, "Tell me, at any rate, if any of my family still live," no answer was made, any more than to their request, reiterated a hundred times, a thousand times, for leave to quit the establishment.'

"Once inside the walls of the convent the unhappy girls were prisoners for life. One witness testified: 'One night when I was urgently begging to be allowed to go away, she [Mother Mont-Carmel] said, "One of these days, I will throw the doors wide open, and you will go out feet foremost," adding 'you know what that means.' I answered, 'You mean when I am in my coffin. I do not mind dying, but I will not stay here.'" Could there be a more terrible proof of the terrorism under which these girls were kept?

"All Maria Lecoanet's letters for four or five years, while she was trying to reach the outside world, were intercepted, and it was only when she threw herself on the compassion of the chaplain that she managed to get a letter conveyed to her sister, entreating her to remove her from the convent. This chaplain was at last convinced of the misery of the inmates, for he said to his successor, 'I wish you a happier lot than mine. I have been here ten years, and they were really ten years in the galleys.'

"The third count in the indictment was that of gross overwork. The *pensionnaires*, it was testified, had to rise at 4.30 a.m., and it was

often midnight before they were permitted to throw down their work and snatch a brief respite from their tedious labour.

“The Bishop of Nancy—who, remember, is a Roman Catholic bishop, with no object to serve by arraigning his co-religionists, save that of obtaining justice—stated to the Court: ‘I have said, and I repeat, that there is not in the whole country an unbelieving employer, be he ever so grasping, who thus exploits his workmen and workwomen, and treats them as these nuns treat the young girls whom they pretend to receive from charitable motives.’

“As an instance of how the nuns carried out their policy of incessant work, one witness said that ‘we were constantly preached at, and told that if we did not work hard we should be damned.’ The girls were encouraged to do extra work for the private benefit of the nuns, and these tasks were supposed to earn for them religious advantages. Mademoiselle Marchal, one of the sixty-five witnesses called at the last trial, said: ‘If one of us did not finish her task, she was deprived of food, and compelled to beg on her knees for a spoonful of soup from each of her comrades.’

“Maria Lecoanet, ill as she was, prepared the embroidery exhibit which gained the prize for the convent at the Paris Exhibition in 1889. The thousands of eyes which scrutinised the exquisite workmanship of the exhibit never imagined what a tragedy of waning sight, and miserable imprisonment and mental sorrow, had

been interwoven in that dainty flagree. The threads had been drawn from a poor girl's heart, and tears from eyes which were soon to be sightless had fallen as she plied her needle. She had soon to wear a bandage over her eyes, and to be led to and fro the chapel; yet still the nuns kept her at the money-making employment, and called in no oculist to see the poor girl.

"The inmates had no comfort in their life, for the conditions under which they lived were absolutely disgraceful. I have read the evidence in French, and cannot attempt to give most of the details. Suffice it to say that they were only provided with a change of linen about once in three weeks, and they were quite debarred from proper ablutions all the year. When Maria Lecoanet obtained her release, she was sent back to her relatives in exactly the same clothes as she had worn when she entered the convent. They did not recognise in the physical wreck the bright clever girl who had entered the convent seventeen years before. She was completely blind, and her health was deplorable. But—let me not forget it!—she had a certificate from the nuns to this effect: 'We certify that Maria Lecoanet was seventeen years in our establishment for young girls. During her stay in the house her conduct was always good in every respect.' So that disposes of the charge which has often been made in similar cases, that the prosecuting party was unsatisfactory in character. The nuns are compelled, even when

they are forced to give up the poor girl, to admit that her conduct had been exemplary. But what was the use of a certificate, when the bearer of it returned to her relatives with her chances of gaining a living damaged almost irretrievably? Of course, she took with her not a penny for these seventeen years of faithful unremitting toil—all the gain had gone to the ‘good sisters,’ and some portion of their receipts had been sent to Rome to the Pope, who, we charitably imagine, could have no real idea of how the money was obtained.

“Maria Lecoanet gained the sympathy of a warm-hearted Irish family who took pity on the young woman, and received her into their home. She improved in health under their kind treatment, and they obtained proper medical advice and caused an oculist to examine her eyes. These good Samaritans were Roman Catholics, so that, as in the case of the witnesses to the cruelty practised in the convent, there is no suggestion of anti-Catholic bias. They have put these words on record: ‘We are fervent Catholics We have suffered much from seeing to what condition a religious institution had reduced this unhappy girl, without even taking interest in her fate.’

“Proceedings were commenced against the convent, but for some time justice was delayed if not thwarted. Finally, on February 28, 1903, the verdict was delivered in Maria Lecoanet’s favour. As a proof of the profound sensation produced by the case, I may add that within

twelve days of the end of the trial, the whole of the 171 girls in this particular convent were removed by order of the Government. I will forestall any suggestions as this being an isolated case of cruelty by quoting once more from Monsignor Turinaz, the valiant Bishop of Nancy, who persisted in bringing these offenders to justice with a courage all the greater when it is remembered that he had petitioned the Vatican twice in vain. Though his urgent representations to the Roman Catholic authorities at Rome were supported by several French archbishops and bishops, there was only a deaf ear turned to the woes of these suffering girls. He says: 'I am inclined to believe that what is happening here is also happening in a great number of houses belonging to this Order—perhaps in all of them.'

"The Order of the Good Shepherd owns 211 establishments—or did own at the time when the Bishop wrote—with no fewer than 7000 nuns and at least 48,000 workwomen. The daily earnings of these establishments would come to the huge total of £2,000; and the annual income resulting from unpaid labour exacted from *pensionnaires* would be at least £600,000. There was no attempt made in the Nancy convent to separate girls of good character from those who had spent evil lives; nor was there any regard paid to what might befall any girl dismissed summarily for inefficiency or disobedience. 'There are any number of girls ready to come to us,' said the Mother Superior.

"It may be said that the Nancy case has no relation to this country. I should like to quote on this argument the opinion of that eminent authority, Sir Godfrey Lushington, G.C.M.G., formerly Under-Secretary for Home Affairs. Writing on this trial and its revelations in the 'National Review'—the able editor of which, Mr. L. J. Maxse, had previously dissected with masterly power the details of the affair—Sir Godfrey Lushington discusses the question whether such disgraceful oppression could be practised in convents in England. He comes to the conclusion that it could be, for it is open to Orders to start establishments without let or hindrance anywhere in this country where they can obtain sites, and there carry on their work without any inspection such as is enforced legally on every factory.

"When it was sought to extend the inspection of laundries to such institutions as the convents of the Good Shepherd, Mr. John Dillon protested in the House of Commons against the idea. He said that 'the intrusion of the inspector . . . would be detrimental to the discipline of those institutions.' Quite so! Inspection of a factory where a tenth of the oppression practised in the convent at Nancy existed would soon be 'detrimental.' It would turn the lantern of the law upon dark deeds such as are perhaps at this moment being enacted in many a convent in England, Ireland, Wales, or Scotland. It would insist on proper conditions of living for the servants of

the nuns who rule these establishments without pity or justice. 'The simple truth is that the House of the Good Shepherd was a factory,' wrote Sir Godfrey Lushington. 'In this factory the workers received no wages, and worked under discipline, not contract; were boarded and lodged within the walls, and were not permitted to go outside.'

"This distinguished legal expert calls for similar inspection of convents as our British Government insists shall take place in the case of factories. He sums up the lessons of the case thus: 'And now for the English moral. In the abstract it seems to me a very simple one, viz., that religious or charitable institutions like convents, which carry on business, require to be watched not less than ordinary manufacturing establishments, but more. . . . Another moral is publicity. The absence of publicity must be regarded as a special danger. Had the walls of the 'Good Shepherd' been built of transparent glass, the abuses could not have lasted more than a single day.'

"Sir Godfrey Lushington replies to those who might fail to imagine a parallel between France and this country. 'But possibly there may be some who will ask: 'How do these things concern us? They took place in France; they could never happen in England.' . . . But I do believe that, whether in France or in England, like conditions tend to produce like results. And the conditions are alike. To begin with, at the present time in this country

there are, according to the 'Catholic Register,' nine houses of the 'Good Shepherd,' viz., East Finchley; Hammersmith; Ashford, in Middlesex; Arno's Vale, Bristol; Gosforth; Newcastle-on-Tyne; Ford, Liverpool; Cardiff; Blackley; Dalbeth House, Glasgow. It is not stated, but I believe all these are penitentiaries. Some are specified to be orphanages. Perhaps the two operations are carried on together, as was the case at Nancy. But, except so far as is stated in the 'Register,' nothing is known to the public. . . .

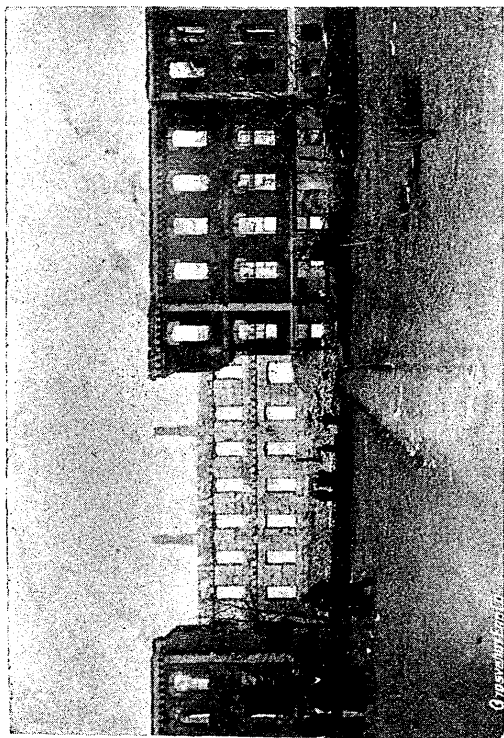
"The house at Nancy, having been found out, has been suppressed by the French Government. Who knows that it may not come over here?' Considering the existence already of several houses belonging to this Order in England, such a transfer is quite within the bounds of probability. Sir Godfrey continues: 'In practice, religious houses are shrouded in secrecy. No one knows anything about them. The Home Office does not. Nor does the Local Government Board. Nor does Dublin Castle. Nor does Somerset House. The census gives no statistics showing the total number of religious houses and their locality, or the number of nuns, or the number of penitents, or the number of inmates.' Concluding his striking article he says: 'The English moral of the case at Nancy, then, is that we should look at home, lest similar oppression of English women and children may be in our midst, or may arise unbeknown.'

"I think I have paved the way for an examination of the extent to which foreign religious Orders have settled in Great Britain by this summary of the incidents which operated very strongly in France in bringing about the association law."

CHAPTER VII.

DE MILLE LADIES' COLLEGE AFTER THE FIRE.

A FURTHER account of our endeavour to counteract convent influences by keeping open a College where thoroughly efficient training is given to large numbers of girls, may not prove uninteresting. After many struggles and vicissitudes we enjoyed years of hard-earned success, gaining the confidence of our patrons and the respect of the unfriendly. We had just completed improvements in the College when, on April 6th, 1896, in the evening, the cry was raised that the building was on fire. The iron smoke stack running from the boiler in the basement to the roof, and some distance above the top of the building, had burned out, causing live embers to be carried by the wind on to the roof of the observatory, which was covered with wooden shingles. These ignited, and as the fire was considerably above the College it was not easy to extinguish. At first the fire burned very slowly, and as there was a large tank of water near the top of the building, it might easily have been controlled by

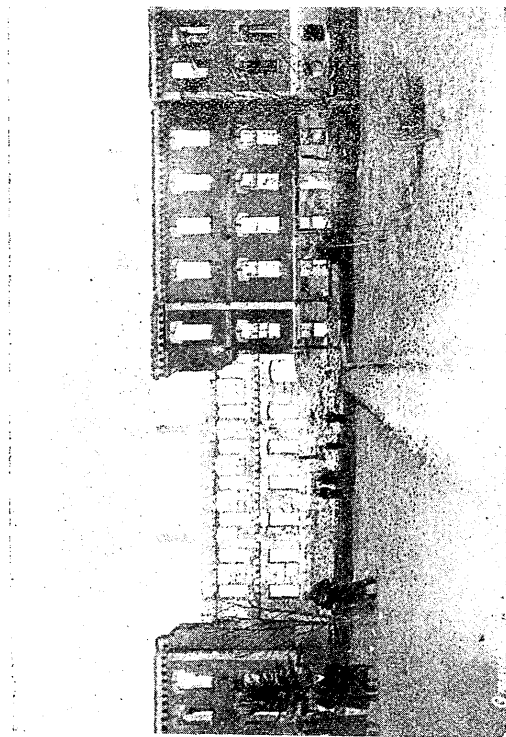


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DE MILLE LADIES' COLLEGE, OSHAWA. AFTER THE FIRE.

three or four men, if reasonable promptness had been shown and undue excitement not nullified every effort made to extinguish it.

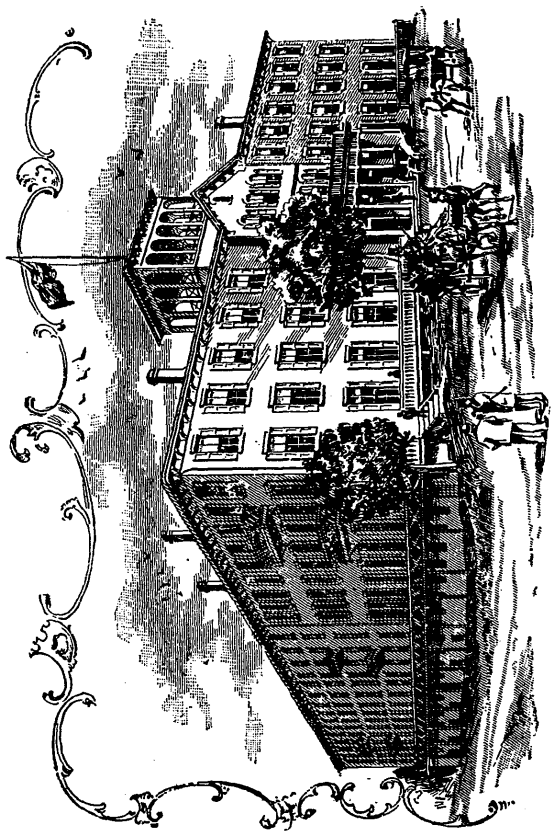
I was unfortunately in Toronto at the time and had intended to return that afternoon, but failing to make business arrangements, was prevailed upon to remain till the morning. At 11 p.m. I received a telegram saying that the College had been completely destroyed. On my return a scene met my gaze such as I hope never to see again. The institution which had been almost as much to us as our existence lay in ruins. That for which untold sacrifices had been made to accomplish a necessary work for the Master and for the benefit of the young, had been, in one night, swept away. The struggle to build the College, which was touched upon in a previous chapter, had proved almost superhuman, and in later years had so cheered us—that in a measure the days of fear and perplexity were forgotten. And now, when every energy was taken up with the great opportunity furnished us of doing so much in the Master's vineyard, our College was entirely destroyed. What would or could be done? In that gloomy hour a representative of the Faculty came to me saying, "President De Mille, we will stand by you if the College is started again." This was very thoughtful on their part, and no one can tell how much encouragement such sincere and helpful assurance gave at such a time. My answer was, "By the help of the Lord the

work will go on." I have always been thankful that our heavenly Father did not allow us to sit down in utter helplessness and despair, but graciously breathed into our hearts the hope that enabled us to go on with the work He had given us to do.

The catastrophe happened just as the Easter vacation was closing. Some of the students had remained at the College, and the rest were about to return. Yet notwithstanding the sudden and overwhelming turn things had taken, in sixteen days De Mille College was again opened in temporary premises in the city of Toronto. The classes were continued as if there had been no break, and we graduated those who were finishing their course.

Our successful commencement exercises were held in the Normal School Hall, kindly loaned us by the civic authorities. In the meantime public meetings were held in the town of Oshawa to express the general sympathy felt for us in our loss and to urge the rebuilding of the College on the former site. The town proposed favourable terms and offered to help to secure financial aid to that end. Those who were most deeply interested in our College financially, however, thought that it would be better to secure, if possible, a building already erected.

During the summer vacation, after many cities and towns had been visited, the large Sanatorium at St. Catharines, Ontario (known as the Stephenson House), was selected. On



DE MILLE LADIES' COLLEGE, ST. CATHARINES.

the premises are the noted Saline Mineral Springs, which for half a century have made St. Catharines a favourite resort for health-seekers. This beautiful city is located in the Niagara Peninsula, so celebrated for its fine scenery and great fertility.

There, for more than seven years, the De Mille Ladies' College has been successfully carried on by the De Mille Ladies' College Company, Limited, which is incorporated and possesses a government charter. The stockholders are eager to extend their rescue and preventative work. They have already expended a large amount, but \$20,000, or £4000, is still required to lift the burden from the Trustees and to extend the work. Over one quarter of this amount (\$5000, or £1000) has already been pledged to be paid over when a sufficient amount is raised, part of it on a time limit.

Three friends have promised \$1000 (or £200) each; others \$500; others various sums down to small donations. The Company would not appeal for help, but they have expended all available funds without any expectation of dividends. They are exceedingly anxious to raise the needed amount and not lose what is already pledged. Their reward is found in the excellent results achieved for more than a quarter of a century, and these furnish a very strong motive to struggle on with renewed energy. Those bearing the heavy responsibility have commissioned me (their President, the Rev. A. B.

De Mille) to say that we are well aware that we have no claim on the reader's generosity. Careless parents, to whom convents seem to offer such an easy solution of the school difficulty, must have some place pointed out to them where their daughters will receive more than equal care and attention and where the instruction imparted will, if less pretentious, be more thorough and in every way superior. What more important or commendable mission work is there than that of saving young girls from the condition of virtual slavery, physical and spiritual, to which they commit themselves when taking the veil?

As President and first promoter of the College, I have devoted all I possessed and over thirty years' toil to this mission, and by the help of God, I will give my remaining strength to carry on this blessed work. I feel more keenly than can be expressed the necessity of doing all that possibly can be done to awaken Protestants to act and act decisively in this matter. We hope sufficient has been written to secure the sympathy of the reader, and that in the future many earnest prayers will rise on our behalf—for the work's sake. All who know the worth of religious liberty can help us in this way, and we know that faithful interceding prayer availeth much. If God has blessed you with the means to aid us financially, you will gladden our hearts and strengthen our hands by helping us to build up the Kingdom of Christ in saving dear young friends from the

temptation of embracing the Roman faith. We are committed to this effort and shall not turn back in any case, but the work could be made much more efficient if we had means to extend our sphere of influence.

The necessity for such a College as De Mille—the need for rescue work—may not appear to those who have not given the subject careful attention and learned to what an alarming extent the convent has invaded Protestant homes. I have been brought into close association with large numbers of families who have patronized convent schools. I only wish that the experiences which they have willingly given me could be fully known throughout Protestantism. Were that possible it would act as an effectual check on some of the parents who are so easily persuaded to make use of these schools. It is heart-rending to listen to some who could not be convinced that the sisters would deceive them, and who now, when too late, confess that they might have known better than to listen to the protestations of those who were only seeking to gain proselytes to their Church. Did we feel at liberty to publish accounts of many of the personal instances, the truth of which we could guarantee, the size of this volume would be doubled and the reader wearied with the sad tale. Careless and doubtful parents who pride themselves “on thinking no evil” would be amazed at the contents of some of the letters that we have received, beseeching us to help them deliver their dear ones from convent life.

There can be but one answer to such prayers. After that fatal act it is too late. Our Government will not come to the rescue, and individual help is not sufficient to secure their children's liberty. There is no opening of doors to "the prisoners of the iron mind." "The unsought volunteers of death" must endure to the bitter end. Again we would utter our oft-repeated warning, do not uphold or upbuild—do not tamper with the evil system; do not listen to those who prophesy smooth things, saying, All will be right. Above all, do not allow your daughter's career to be endangered by association, during her most impressionable years, with the sisters. They are bound to win their charges if possible; they can, they will, win them if given the opportunity.

The urgent need of our College will be seen in the perusal of the following letters:—

Rev. H. M. PARSONS, D.D., Pastor, E. Knox Church, Toronto, writes:—

Toronto, November 13th, 1903.

I desire to give very strong endorsement of the work done at De Mille Ladies' College, St. Catharines, Ont. The need of this Institution is strikingly demonstrated by the fact that so many Protestants of slender means are sending their daughters to the convents for education, which means in the end conversion to the Romish Church. The work of Rev. Mr. De Mille and his most excellent teaching Staff is made very effective because it is Biblical as well as undenominational. The religious nature is trained on the Bible, and the spiritual influence of the Institution is manifested during every session of the School. I have pleasure in commending this College to the financial help of all Protestants.

(Signed) H. M. PARSONS.

City of St. Catharines, Ontario.

Mayor's Office,

November 12th, 1903.

TO WHOM IT MAY CONCERN.

I have great pleasure in commending the bearer of this letter, Rev. A. B. De Mille, President of De Mille Ladies' College, of this city, to the favourable consideration of friends of higher education for young ladies. I have known him intimately ever since the College was installed in this city—after the destruction of their College building by fire in Oshawa over seven years ago.

So favourably impressed were Mrs. Burgoyne and myself with the advantages his school offered, that we permitted our daughter to take a three years' course at the College, which we have never regretted. She graduated with honours, and entertains a great affection for her *Alma Mater*. I shall always be pleased to hear of his success.

Very truly,

W. B. BURGOYNE, Mayor.

Rev. J. J. Ross, Pastor of the Queen Street Baptist Church, St. Catharines, Ont., Canada, says :—

For some years I have known of the work carried on by the De Mille College for Young Ladies, and without the least hesitation I wish to declare my sympathy for and toward the Institution. A great and grand work has been and is being done by the school along intellectual, moral, physical, and spiritual lines. Then it has been the mission of the College to rescue young women from the Catholic convent schools, which purpose, though at a great sacrifice sometimes, has been to a large degree accomplished. I wish to record my faith in and respect for the President, Rev. A. B. De Mille, and his noble staff of teachers. I can only wish for the College and its work every blessing and success. I commend the school to your sympathy, prayer, and help.

Faithfully yours,

J. J. ROSS.

—————, January 8th, 1903.

REV. A. B. DE MILLE.

DEAR FRIEND,—Your kind letter received yesterday, and I was deeply affected by your kindly interest and good advice in

regard to my little daughter Margaret. I have been left to my own resources for a number of years with no one to help me, not even a friend to whom I could go for a word of advice. I fully realize the situation Margaret is in in that convent. Yes, she will certainly grow up a Roman Catholic if I have to leave her there. I cannot tell you how glad I would be if I were situated so I could send her right to you. My present circumstances would not warrant 10 dollars a month, and I could not expect a better offer in such a good institution as your school certainly is. In the convent where she is now I am not obliged to pay anything, only to clothe her ; and I have had to send clothing to my youngest son at Niagara, so my expenses are about equal to my salary. If there was any way whereby I could go to St. Catharines and work, and have her go to your school, I would be glad to do anything in my power. Margaret is such a dear sweet little creature, that I hope some good angel will guide her into a perfect path of life. Hoping to hear from you soon, I remain, sincerely,

MRS. HATTIE BUCK.

Rev. FRANK S. ROWLAND, Pastor of
Ashbury Methodist Church, Buffalo, N.Y.,
writes :—

THE REV. A. B. DEMILL, St. Catharines, Ont.

MY DEAR BROTHER,—I wish to express my satisfaction at the promptness with which you looked after the young girl that I wrote you about, and am pleased to learn that you saved her from a life in the convent which she had already entered. The mother of the girl is well satisfied with the treatment which her child has received in your school.

There is a vast field for schools like yours to save the many Protestant girls from being placed under Roman Catholic influence in convents, and by this means have their spiritual natures paralyzed, their future usefulness impaired if not altogether destroyed.

If in the course of my work I find other cases I shall let you know at once. Such institutions richly deserve the generous support of all who believe in the cause of our common Protestantism.

I pray that your life of self-sacrifice in this noble cause may be abundantly rewarded.

Wishing you the largest success, I am,

Most cordially yours,

FRANK S. ROWLAND.

Mr. J. SKERRITT, Banker, of Arthur and Drayton, in a letter to the Faculty of De Mille College, says :—

I beg to express to you my very great pleasure that, on the eve of my sending my daughter to the convent (her wardrobe having been all prepared to meet the requirements of such a school), that your President, Rev. A. B. De Mille, having heard of my intention, called and gave me such information as to the peril of such a course, that I changed my mind and placed her educational as well as moral and religious interests in your hands. I am profoundly thankful for that call, as I now realize what might have been the results if my daughter had been placed under influences that are calculated to unsettle the minds of the young in the impressive age and possibly cause her to leave the religious convictions that were taught her in earlier life.

She writes of the inspiring surroundings that she enjoys in the De Mille College.

With very best wishes for the success of your institution, I remain,

J. SKERRITT.

Arthur, Ont., Jan. 17th, 1903.

CHAPTER VIII.

CRUELTY IN CONVENT SCHOOLS.

WE had placed our manuscript in the publishers' hands when there reached us a copy of the "Contemporary Review" for April, 1900, containing an account of terrible deeds in a French orphanage. One is so accustomed to associate patience, gentleness and loving-kindness with nuns, that the mere fact of their being taxed with systematic cruelty comes as an unpleasant shock even to those who least sympathise with monastic institutions. Among the female congregations whose "mission" it is to look after the neglected children of the indigent are the nuns of the Good Shepherd; these pious ladies generally conduct orphanages in populous cities of France, and these are thriving institutions, so far as money goes. From time to time the sisters set out in search of lost sheep in the shape of children of unmarried girls, forsaken mites, and friendless orphans in order to save them, not indeed from death or starvation, but from the assistance publique. The parish help known as assistance

publique is, in truth, a very clumsy instrument for dealing with such a delicate problem. It generally manages to keep the children alive and fairly healthy, but it does very little to fill the aching void in their young hearts. The nuns hold that it does nothing at all for their immortal souls. So these humble sisters, who carry on their operations all over France, take in the children and teach them to read, write, and earn their living.

What is objected to is the manner in which the work is done. In many, if not all, of the orphanages, the girls thus taken in are, it is asserted, brought up as sewing slaves, who toil from early morn till late at night, almost without rest or recompense, for the sisters. They are taught to read when under the age of thirteen only, because the law requires this, but get no other useful instruction to fit them for the struggle of life. Their occupations every day, when under the age of thirteen, are as follows: They rise in the morning at 5 in summer and 5.30 in winter, and sew until 7, when they have prayers, breakfast, and Mass. Primary instruction lasts from 8 till noon, and dinner and recreation from 12 to 1. Sewing goes on again from 1 to 4 P.M., after which half an hour is given for collation and recreation. Sewing is resumed at 4.30 to 7 or 7.30, according to the season of the year. The food is not nutritive enough, and the physical condition of the little ones is correspondingly low. Milk does not figure as an article of diet, nor is meat set before the

children except on rare occasions, and even then in forms which cannot be termed appetizing, nor always harmless, such as the dish described by a former inmate of one of these orphanages as "a kind of pastry which assails the nostrils." The morning meal is made up of bread soup, the dinner of vegetables and salad; a chunk of dry bread constitutes the four o'clock collation, and the evening repast consists of soup with vegetables or salad. On Sundays the girls are treated to meat soup, and on Thursdays bacon-pudding or some unsavoury form of sausage is served up for a change. The grown-up inmates, as the children over thirteen are called, endure all this from 4.30 A.M. in summer and 5 A.M. in winter until 8 P.M., and sometimes till 10 and 11 P.M. if orders for work are many and urgent. And the food remains the same; just enough to keep the human machine going. They cannot complain. They have not strength of will enough.

During the short intervals when they cease to be animated sewing machines, they are vegetating corpses, moving their ungainly forms sluggishly about, little less than dead, looking listless from out their lustreless eyes, like creatures in a stupor. Religion and honour are powerless to thaw the frozen bluish liquid in their tardy veins, and healthy human ambition can seldom set their heart cords vibrating. Their one great care in life is to finish their tasks by the appointed hour. That is the terror, the nightmare of their dull, dreamy life of pain. If

they are not ready by that time, terrible punishments await them in the convent, and great penalties may be inflicted in the world to come. And the tasks set them are enormous. Let Englishwomen judge of their condition. Great ladies of fashion kindly give the orders to the convent, and the nuns have to humour these wealthy customers and deliver the articles at the time fixed. This circumstance certainly explains to some extent the anxious desire of the sisters to get the work done in good time. But it cannot be held to justify their torturing the tender-aged slaves who fail to get through the exorbitant tasks, and this the nuns are accused of doing in a variety of ways, by tying and knotting wet towels round the head of the miserable child till she dances in pain like a violent lunatic, by a number of strokes of the rod, by blows on the head, etc., etc.

There is no remedy, no appeal for the step-children of nature and slaves of men. If the orphans have relatives, their letters to them are always read, and, if necessary, suppressed for years. One unfortunate victim assured the Inspectress General that she had believed that her mother was dead, because for eight years she had received no letters, no word from her of any kind; and the mother, on her side, not having had a single reply to the numerous letters which she had forwarded to her daughter, concluded that the little one had gone to a better world. It was the veriest chance that finally brought the two together.

If a good clever girl, driven to despair by the maddening sameness of life in the Valley of the Shadow of Death, seeks to escape, she is hunted down, beaten till half dead, and then forced to work away as before. A girl of twenty-eight, who possesses the distinction of being the niece of a bishop, ran away from the hated house, but was brought back by the gendarmes. Another was discovered by the priest as she hung by the hands from the wall on which she was climbing. The reverend gentleman rapped her vigorously on the knuckles with his umbrella, causing her to let go her hold and drop on the ground, when the convent dog bit her dutifully and cruelly, as was his wont. Heavy punishment followed.

Some of these human sewing machines, when they have attained an age when their work is less lucrative, when their eyes have grown dim or health gone, are driven out into the wide world, which they know only by hearsay, and where they are hopelessly wrecked, which gives the sisters of mercy no concern whatever. Thus souls and bodies are ruthlessly offered up on the altar of the Golden Calf. For these slaves of the servants of God are thus turned adrift without any qualifications for gaining a livelihood, aye, without even a trade. The good nuns, anxious to make the biggest profit out of them, set each one to do one thing only. One girl hems, another overcasts, etc. Thus they are unfitted to make garments or in any way earn a livelihood. It is difficult to believe

this of the good nuns, but it is unfortunately borne out by so many witnesses that it is impossible to doubt it. One poor girl complains that after all her years of toil she was bundled off to Paris, when no longer useful to the convent, and only received a ticket to Paris as her pay.

The story of these orphanages is blood-curdling. It reads like the dream of a delirious fever-patient, and seems too gruesome for belief. Cannibalism at sea is a virtue compared to it. The alleged facts almost transcend belief. After all those years of toil—five, ten, fifteen, and twenty years—girls are turned out helpless and without money to be a prey to what may happen. It seems almost impossible to quit the terrible story of suffering and inhumanity, especially when there is so much more untold that ought to be made known. Is it any wonder that the French Government is driving these cruel, hard-hearted monsters from their midst? The nuns of the “Good Shepherd” have already nine houses in this country.

Nuns bid for the girls of Protestant parents and then close the door and cut off correspondence from home. Some may say, “I have heard some of these things before.” They should be read and re-read until they produce conviction. Is it unkind to demand inspection of these places, when our fellow-beings are firmly held there by those who are as greedy after money as the miser? Will not humane and Christian people awake to the awful con-

dition of suffering of these helpless victims and join in a mighty crusade against the possibility of such a state of things being continued? Slavery in its worst form has been shown to exist in Good Shepherd houses. It would really be more humane for the authorities of such establishment to put their victims to death than to merely starve and cruelly over-work them. Inspection of convents should be the watchword. Is there no God to vindicate the awful crimes committed in the name of religion?

"More Convent Horrors." Such was the heading of an article in the *Daily News* of 25th May, 1903. Grave charges were brought against the Convent of Refuge of the Order of St. Dominick, Tours. In consequence of denunciations from parents of girls in the refuge, a search was made in the convent. The commissioner of police and two inspectors seized objects mentioned in the denunciation, "including instruments of torture, strait-waistcoats, instruments for penal douches, and the paliasse of the dead." Terrified children, guilty of disobedience or slackness in work, had to sleep in the mortuary room on the paliasse! They expected to see the ghosts of the corpses that had been placed on it.

A book by Miss F. M. Steele, entitled "The Convents of Great Britain," was published in London in 1902. According to this authority, there are over ninety distinct congregations of women in Great Britain.

There are over 6,000, possibly 10,000, nuns in the country.

The *Universe* of 19th April said, "It is admitted that petty tyranny may exist in some communities. Some superiors may be harsh and overbearing. . . . 'After all,' says the authoress, 'nuns are but women, subject to all the faults of the world's great sisterhood; but, as a rule, more alive to those faults, and more anxious to overcome them than other women.'" In the case of the Good Shepherd scandal, dealt with in a previous chapter, the nuns were monsters.

In April, 1902, a question was asked in the House of Commons concerning the ill-treatment of the Leigh workhouse children, sent to a Roman Catholic boarding school near Bury. The clerk of the Leigh Board of Guardians forwarded a report to the Local Government Board, in which he said: "I am sorry to inform you that the children presented a very poor appearance, in fact, it was very difficult to realise that they were the fine children who left the workhouse in August last. . . . The little ones, on being put into a bath, screamed loudly, and it was found that the flesh between their legs was raw and bleeding; the elder girls were suffering from sore heads and ears, ringworm, eczema, and skin eruptions. The whole of the children were in such a filthy, neglected condition that the medical officer was sent for in order that he might bear testimony to the treatment they had received." The Local

Government Board's inquiry into this scandal lasted ten days. The boarding school was run by a Belgian sisterhood. Owing to the unfavourable report of the Local Government Board, the ecclesiastical authorities of the Roman Catholic Diocese of Salford replaced the foreign sisterhood by an English community of nuns. (*Daily Chronicle*, 15th August, 1902.)

The terrible facts accumulate, but we must refrain from giving any more. Have benevolent Protestants, in supporting Roman Catholic orphanages, ever given a thought to the kind of unchristian propaganda they are assisting? Fathers, mothers, and guardians, keep the girls out of the net, into which no inspection can enter, and out of which no imprisoned girl can escape.

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